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### Gambier Observer, April 15, 1831

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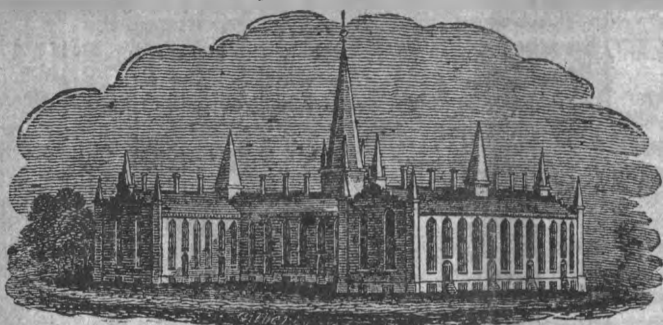
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—“*hat THY way may be known upon earth, THY saving health among all nations.*”

VOL. I.

GAMBIER, OHIO, FRIDAY, APRIL 15, 1831.

NO. 36.

...GEORGE W. MYERS, PRINTER.

From the Missionary Paper.  
JOURNAL OF THE REV. MR. ROBERTSON.

[CONTINUED.]

The September Paper left Mr. R. at Napoli.

Another of my visits here was to the Bishop. I had called before, and finding him absent, had left a card with my name. This led him to address me on my return, as Jacob the Presbyterian, during the whole interview. The Greeks, he said, were deeply indebted to my countrymen for provisions and clothing, the gospel and other good books. He read with great attention Bishop White's Letter, and made frequent comments on it expressive of his satisfaction. One thing, however, seemed to puzzle him. It was the name of Bishop Griswold, as Bishop of Rhode Island, &c. He thought that the reference was to the Island of Rhodes in the Mediterranean, and seemed a little jealous lest we might be appointing bishops in partibus, and portioning out their territories for our own ecclesiastical authority. The matter, however, was soon explained. He seemed much interested by the fact that Bishop White had been chaplain to congress during the war of the revolution for American freedom. We had much conversation on the state of education and the church, the importance of maintaining our ecclesiastical constitutions, and the ability and devotedness of our clergy.

Church festivals prevented my being able to visit the schools, which were closed; but I understood that they were in an improved and improving state, though, like most others, sadly deficient in books and the other apparatus of instruction.

I had a very interesting conversation with a Spanish officer at the public dinner table. Learning that I was an American, he broke out into a warm eulogy upon the freedom and happiness of my country. “Ah! that mine resembled it more,” cried he, “but a bigoted priesthood have filled my native land with degradation and misery.” I answered that the clergy were in great esteem with us, and had great influence. This seemed to him a perfect paradox. I explained,—that we had no church establishment; that the clergy depended on the voluntary contributions of the people; and that, enlightened themselves, they were among the most ardent supporters of liberty and education. “Under such a state of things, and with such ministers,” he replied, “a community may well flourish; but where will you find virtue or liberality among the clergy of Spain?” I now told him that I was a priest, that I had been in Spain, and that it had appeared to me that the tendency of the Roman Catholic rites and doctrines was to make men of education infidels. “How is it possible,” he answered, “to believe such a mass of absurdities as they would impose upon us?” “But in fleeing from these,” said I, “you do not stop to consider whether there is not something genuine, of which this is but a clumsy counterfeit,” I continued the subject until he seemed impressed with the idea that he might have

gone too far in rejecting all religion. I had but two Spanish tracts. Selections of Scripture, forming a little compend of biblical divinity, and “the Shepherd of Salisbury Plain.” Of these I asked his acceptance. He thanked me for them, and said that when he had done reading them, he would send them to a fellow-countryman at Corinth, to whom they might also be useful. We parted with mutual expressions of good will, and the hope that we might meet again; perhaps, if not before, we may in heaven.

Some of the German officers conducted us through the fortifications, and exerted themselves to make our visit agreeable. I gave them French tracts, and had some conversation with them on serious subjects, and on the condition of Greece.

With our host, also, our room-mate, and some other Greeks, we talked on the important topics of religion and education; and gave them tracts.

Leaving Nauplia for Epidaurus, May 22d, we passed by the side of Mount Aarchne, and near several villages chiefly in ruins. The streams were richly adorned with a profusion of luxuriant shrubs of the oleander, or rose-laurel, with their blushing blossoms. Epidaurus is now a wretched hamlet, and its port frequented only by an occasional passage-boat. Near it the first Greek congress was held, and the first Greek constitution drawn up.

We procured with some difficulty a miserable hovel for the night, a variety of strangers having arrived during the day on their way to Eginia. About day-light we embarked and towards mid-day landed at the seat of government. Here we found better Quarters than we had yet met with, though bad as the best. Learning that Messrs. Adderson and Smith were in town, and at the lodgings of Mr. King, we called and passed the evening with them.

The next morning early a passage offering for Syra, and the wind being both fresh and fair, we thought it would not be well to lose the opportunity, especially as the master assured us that we should arrive before daylight Sunday morning. Alas! there is no trusting the fickle wind, especially in these seas. We were not landed at our desired haven until six, A. M. on Monday. We had an agreeable fellow passenger, a Greek merchant, to whom, as well as to the boatmen we presented tracts. On our way we had a distant glimpse of Athens, and a distant view of the whole line of the Attic coast, terminating in Cape Colonna. Both the Doctor and myself suffered from sea sickness, and were pretty well drenched by the dews each night, as we had no shelter.

Dr. Korck received us as brethren beloved and soon procured for us lodgings. This excellent servant of Christ was educated at the Basle Missionary Seminary, studied medicine two years at Paris, and is now in the employ of the Church Missionary Society. The school, commenced by our countrymen, Mr. Brewer, is under his direction, and is in a very flourishing state. It contains 330 children, of whom 130 are girls. Their progress pleased me much, as well as their neat appearance and good order. The Doctor has

been unremitting in his labors. As he could get no one to teach the girls sewing, he procured the pattern books of the British and Foreign School Society, and taught them himself. The children seem to feel for him the affection of a parent. Thrice a week he delivers to them a sort of lecture on moral and religious subjects, some of the parents often attending to whom a word in season may be addressed. On one occasion a priest came to the island, and preached publicly against the school. The only consequence was that by order of the governor he was banished, and the Doctor raised more highly in the favor of the people than before.

To extend female education the Doctor endeavored to obtain funds to erect a school-house especially for girls. He headed a subscription list himself, with 1000 piastres (\$66 66.) and then obtained the names of many of the principal inhabitants for considerable sums. One of the leading ones, however, proving delinquent, the others began to hold off, and there was much danger that the whole scheme would fall through. I came forward, therefore, and proposed to give 1000 piastres, upon condition that the rest would fulfil their engagements. This brought the matter to a happy issue, and the plan succeeded admirably.

Besides the Doctor's Greek school-master, Nicholas of Magnesia, and his agent for the sale of the scriptures, Johannes Lazarides, I made many acquaintances. To Signors Xeno and Psycha, wealthy merchants, I had brought letters. Joannes Panas, an intelligent young lawyer, and his father, showed us kind attentions, and also Signor Stamatiades, whose brother is at present at Hartford, Conn. I had much conversation with a Cretan, who seems to be truly pious. He is one of the most affectionate men in his manners that I have ever known, and is always desirous of conversing on religious subjects. He seems to have abandoned the superstitions of the church. During the day the Doctor has frequent visitors, lay and clerical, and his conversation is seasoned with grace, I doubt not that it ministers much good to the hearers.

Among others to whom he introduced me was Professor Theophilus of the Orphan School at Andros, to whom I had a letter from Professor Bambas. His school is yet on a very small scale, and he himself engaged making the tour of the islands, to collect contributions. He spoke feelingly of the benevolence of the Americans. We talked of the constitution and condition of our respective churches, and the progress of education in Greece. He is a small man of venerable appearance, and speaks French fluently.

I was much indebted for kindness and hospitality to Major Scharnhorst, of the Prussian general staff, son of the celebrated Field Marshal Scharnhorst, who commanded and fell at the battle of Lutzen. He talked like a man of serious thought, one who wished well to the cause of religion, and was a friend to missionaries.

With Drs. Bialloblotzky and Korck, a German gentleman and his wife, and a young French phy-

sician, I spent a day pleasantly and I trust not unprofitably in an excursion out of town to a beautiful villa belonging to the Latin Bishop, and to a series of country houses, with fine gardens, where Dr. Korck once gave a rural fete to his scholars. The island generally is nothing but a rock, and very little of it is susceptible of cultivation. From the summit of a lofty hill we had a view of nearly all the Cyclades.

I was introduced to the French consul, (a Greek) to whom I presented a letter of thanks from the father of the late excellent Missionary, Parsons, for his kindness to his son during a season of illness.

Another Greek acts as Spanish consul. He attended the celebrated traveller, Dr. Clark, though the greater part of his wanderings. He is of the Latin Church, but I had a welcome reception from him and his estimable family. They all speak French, Italian and Greek, and the father several other tongues.

One evening was passed at the house of the French consul of Saloniki. With the doctor, I called also upon the parents of some of his scholars, and made a visit of ceremony to the Governor, who received me with much civility.

Among my various acquaintances I distributed a good many French tracts, and a few in English, Italian and Greek. I was sorry to find that my boxes of scripture and tracts had not yet arrived from Malta. The communication between that island and Greece is uncertain and unusually indirect. I had therefore to draw upon Dr. Korck's stock: his house is indeed well filled with boxes containing the word of life, and these little winged heralds of truth.

I packed bundles for Dr. Moinaki, Signor, Draculi and the Bishop in Ithaca,—to friends in Cephalonia and Zante, to Signor Pasquali a Pyrgos, to priests at Agiani, and to the Secretary of Colocotroni at Caritena. Testaments, tracts, and slates, I also put up for the school &c. in Argos Tripolizza; all of which were soon forwarded.

I look upon my conversation with Dr. Korck as by no means the least valuable part of the advantages I gained by my visit here. They have encouraged me much, as well as given me much information in regard to modes of missionary usefulness. (To be Continued.)

#### PROFESSOR OF THE RELIGION OF JESUS, THIS WILL NEVER DO.

Notwithstanding all the efforts that have been to redeem the Sabbath from desecration, there are professed friends of the sabbath who own stages and stock in steam-boats and canal boats, which they allow to run on that holy day.

In one church in New-England, I know of four influential men who were directors in a Steam-boat company, and consent to the boat's running on the Sabbath, and I may say *order* it thus to run, being as they are among the number who manage its affairs.

I know, also, of some professors of religion, who lately had an interest in the pioneer line of stages, but now *own* and *manage* lines which run upon the Sabbath.

I know of many professors, who own stages, and allow them to disturb our peace, by passing through our land on the Sabbath.

A man, who said he was *not* a professor, told me the other day, in justification of himself for causing nearly two hundred persons to work on the sabbath, that the Rev Mr. — owned stock in his line of boats which run upon the Sabbath.

I have no doubt that such professors feel unhappy, and would prefer, if convenient, to have their vehicles stop on the Sabbath: but they do not stop them. They hold on to the evil, and thereby give countenance to all those who would destroy this blessed institution.

Brethren *this* will never do, I would not at this important crisis, for the wealth of the nation,

stand in your place, and bear the awful responsibility which you are assuming. The Sabbath must be redeemed from profanation, or our country must sink into anarchy and misrule; and if professed Christians will not lead the way in this reform, and set a holy example, how shall we expect others to do it?

Every Christian, now entangled, should speedily separate himself from Sabbath-breaking establishments, for God requires us to "remember the sabbath day, to keep it holy;" and at the last day of account he will ask, how his Sabbaths have been treated.

Dear brethren, will you lend your influence to *continue* this great sin, while many others are weeping over, and laboring to *prevent* it; praying to the Lord of the Sabbath, to cause the nations of the earth to reverence that holy day? "I tremble because I know that God is just."

HARMON KINGSBURY,  
Agent General Union.  
[Western Recorder.

#### UNIVERSALISM RENOUNCED.

Mr. John Samuel Thompson, late minister of the first Universalist society in Charleston, Mass. has recently published his recantation of Universalism. He assigns as his reasons. 1. Its recent date. 2. That it is not taught in the Holy Scriptures. 3. Because it is opposed to the general belief of all enlightened nations. 4. It is incapable of producing any moral or religious reformation. 5. But it tends to subvert religion, and to degrade human nature. His own account of the influence of that doctrine on himself and hearers is very affecting. It is as follows:—

"Being engaged for some years after I joined the Universalist connexion, in September, 1823, in preaching to people whom I had collected into new societies, I had no opportunity of seeing the tendency of the doctrine. But after I was called to preach stately for congregations of several years' standing in that denomination, I then immediately discovered, with alarm, *death's doings* in all their frightful forms. Appalled at the prospect, my affection to the doctrine soon chilled, and daily experience convinced me that the delusion into which I had fallen, like the forbidden fruit, spread spiritual and moral death among mankind. By removing all fear of God, judgment, and future punishment, it strengthened the hands of the wicked, inspired a false hope, and confirmed the daring folly of the infidel, and superinduced the morbid feeling of the epicurean, by saying, in effect, to all its votaries, 'Live while ye live—eat and drink, for to-morrow ye die.' In a word, Universalism may be fitly denominated *the grave digger* for religion and practical piety.

"It is *absurd*, and promotes *infidelity* and *profanity*."

The proof is in the following words:—

"Its absurdity lies in the supposition that men shall be saved whose whole life has been one continued development of a depraved heart, vicious and impure dispositions, and diabolical conversations, and whose very dying hours have breathed nothing but irreverence and despair. But all this comes far short of the climax. Universalism holds that the vilest miscreant can, when he pleases, dye his hands in his brother's blood, look up and attack the throne of Heaven by execrations and blasphemies, then turn the weapon on himself, and by an act of suicide, compel the holy gates of heaven to open and admit him to rank as chief among the saints.

"The *infidelity* is manifest by a total contempt of the Scripture testimony, which uniformly distinguishes the righteous and the wicked, by their lives and conversations in the present world, and their awfully different destinies in the world to come; and also from its contemptuous rejection of the unanimous faith of the Christian Church, in all ages, from its foundation to the present time.

The *profanity* cannot be concealed; for this

heresy cuts the very thread of spiritual life by placing the profane, the blasphemous, and the assassin, in the family of God, thereby rending the veil of the holy temple, casting holy things to dogs, and making sacred things common. By making no distinction between persons who serve God and those who serve him not, it degrades the song of the *redeemed* to the same rank with the obscene birth of the *libertine*. In a word, this *novel heresy* blights with the breath of *upas* the very trees as well as the fruits of righteousness, in both the moral and religious world; and nothing less than the outstretched arm of Almighty God can match the soul from ruin that has once imbibed the deleterious draught of a delusion so lethal and stupifying. May the Lord in mercy pardon the sinful instrumentality of the writer in his former efforts to diffuse the doctrine; and may the great Head of the Church arrest the progress of this delusion, and lead its disciples to a timely repentance. Amen."—N. Y. Methodist Advocate

#### THE PROFESSING CHRISTIAN'S REMEMBRANCE.

1. Professing Christians should impartially scrutinize the evidences, by which they are satisfied of the reality of their conversion, otherwise they may be in danger of reposing in a "form of godliness," without any experience of its "power."—2 Cor. xiii. 5.

2. They should aim at *eminence* in holiness, Heb. vi. 1. and be circumspect and blameless in their walk and conversation.—Mat. v. 16.—Ephes. iv. 1, 3.

3. They should prayerfully endeavor to promote the salvation of their dear kindred and friends.—Rom. x. 1.

4. They should ever be distinguished by their *punctuality, constancy, and devotion* in attending the public worship of God.—Luke iv. 16.—Levit. xxvi. 2.

5. They should attend upon *at least one* social religious meeting during the week.—Isaiah xl. 31.

6. Besides secret prayer, they should maintain the worship of God in their families, and extend the benefit to their domestics.—Jer. x. 25.

7. If parents, they should not endanger the souls of their children, by countenancing or encouraging their love for worldly and vain amusements.—Prov. xxii. 6.—Josh. xxiv. 15, latter clause.

8. They should never be tale-bearers and evil speakers.—Prov. xviii. 8.—James iv. 11.

9. They should study to promote the peace, the unity, and the prosperity of the church with which they are connected.—Ephes. iv. 3. Psalm cxxii. 6, 7.

10. They should never separate themselves from their particular church, without first obtaining a certificate of their membership and good standing.—1 Cor. xiv. 40.

"I stir up your pure minds by way of remembrance."—2 Pet. iii. 1. "Consider what I say, and the Lord give thee understanding in all things."—2 Tim. ii. 7.—Presbyterian.

#### HE SEETH IN SECRET.

Take no delight in having the eyes of men upon thee; yea rather count it a pain, and still eye God alone, for he eyes thee. And remember it, even in public acts of charity and other such like, *He seeth in secret*. Though the action be no secret, the spring, the source of it is, and He sees by what weight the wheels go, and He still looks upon that, views thy heart, the hidden bent and intention of it which men cannot see. So then though in some cases, thou must be seen to do, yet, in no case do to be seen; that differs much, and where that is, even the other will be as little as may be.—BISHOP LEIGHTON.

When we are most ready to perish, then is God most ready to help. LUTHER.



[Some few weeks ago, we gave our readers a short notice of the great Sunday School Meeting in Washington City, and a sketch of the speech delivered by the Hon. Mr. Keltinghuysen on the occasion. We also promised something more on the subject. In fulfilment of this promise we give below the speech of FRANCIS S. KEY, Esq. a pious and active layman of our Church, and the letter of Mr. Wink, late Attorney General of the United States, apologizing for his unavoidable absence from the meeting and testifying the sincerity of his apology by a handsome donation to the American Sunday School Union, to aid in its noble resolution "to supply the Valley of the Mississippi with Sunday School in two years" from the time of holding this meeting. It is delightful to observe in both these performances such a distinct recognition of the peculiar features of the Christian system. Both of these worthy and talented gentlemen look upon the Gospel not barely as a superior moral code, more or less important to the interests of social life, but as the source, through the accompanying influences of the Spirit, of a new and divine principle in the soul—as "the power of God unto salvation to every one that believeth"]

FRANCIS S. KEY, Esq. of Georgetown, (D. C.) proposed the following resolution:—

"Resolved, That the Directors of the American Sunday Union have justly estimated the piety and patriotism of their countrymen, in relying upon them for the accomplishment of the great object they have resolved to execute—and that Committees be appointed to solicit donations throughout the District in their behalf."

And then said:—

Mr. Chairman,

The truth of the proposition contained in the resolution I have submitted is already I trust, sufficiently apparent. If any friend of the Institution, whose message has been so faithfully and feelingly delivered to us, has come to this meeting with fear and trembling—apprehending that, in the noble effort it is making, it has stepped too far in advance of public opinion to be allowed and sustained; may we not hope that he has already seen and heard enough to rejoice in with the conviction that his fears were groundless.—And when the proceedings of this night shall go forth, and the high and cherished names that shall be here added to the patrons and advocates of this great enterprise shall be heard throughout our land, who can doubt but that the benevolent projectors of this work will see more to incline them to consider what shall be their next achievement than to falter in this.

If the mere contemplation of success shall encourage to new efforts, what may we not expect, what may we not attempt when its fruits shall appear? What achievement will be too vast for patriots and christians to accomplish in a land like this?

Mr. Chairman, we have heard what is now intended by the Institution, at whose invitation we are assembled.—The nature and extent of the blessings they purpose to send among the most destitute and increasing population of our country, have been powerfully set before us, and we are invited to co-operate in this work.

We have a right to enquire what it is worth, and what it will cost?

What is it worth?

To confine myself within proper limits I must give but a slight sketch of its advantages.—It proposes to supply the means of education, of a most useful and important character, to all the children of a great and growing country. It provides teachers and books—teachers, whose only motive and object is to do good—and books that can have no other tendency. They are made familiar with the Bible—a book that even Infidels have admired, and all admit is the greatest moral work in the world. They have other books collected in little libraries, in the schools, for their use, written by judicious and pious men, suited to their tastes and ages, and calculated to improve their hearts and understandings.

The whole population of the country included

in the resolution of the Union, exceeds four millions—of these it is estimated, that one million are children of a proper age for instruction, and one third of these, it is supposed, are destitute of any means of education. Upwards of three hundred thousand children therefore are to be the immediate recipients of these benefits. Nor is this all—when taught, they will become teachers. A society thus favored can never be so insensible to their advantages as to lose them, and the blessings of instruction will be handed down from generation to generation. That the objects of this bounty will be greatly benefited—that they will generally be made wiser, better, and happier—and that their country will find them useful, and many of them most valuable as citizens, cannot be doubted.

In a political point of view, then, alone, this scheme of benevolence is evidently of great worth.

But it is as the mere dust of the balance compared with the considerations that may most justly be brought into the account. These children are to live in this world and should be fitted for its duties, its trials and its blessings. But they are also to live in another world—and to live there for ever.

If they are immortal creatures, if the mysteries that surround them have been disclosed by a revelation from on high, if there be a day of retribution, mansions of unfading glory for the faithful, and an eternal prison for the rebellious, if this life be but a preparation for another, and the volume of inspiration alone teaches what we must do to be saved, what are all the lights of science and philosophy, but as dim tapers in the effulgence of the light of the Gospel. To tell the value of an education that sheds this light upon the understanding and the heart, that shews man his lost condition, and points to his Deliverer, that fits him for all his trials here and for his triumph hereafter, must transcend all human powers of calculation.—Never will it be told till the glad voices of millions, enlightened by these humble means, shall proclaim it in heaven.

What then can the christian patriot do or desire for his country, that can be compared with the diffusion of these means of blessedness?—Would he surround her with fleets and armies, with all that wealth and power can command, and place her on the pinnacle of earthly grandeur? Alas! where is the land which shews no memorials of departed greatness, whose majestic ruins do not teach us the vanity of trusting to an arm of flesh?

But let a christian spirit be mingled into the mass of our population, till it pervades every neighborhood, and where is the danger from within, or without that can harm us? our schools will be surer citadels of safety than art can erect, and when our people thus walk with God, "God himself will be with them, and he will be their God, and they shall be his people."

That a day like this is coming, when nations shall thus remember and turn to God has been long foretold, and is there no cheering indications, among the signs of the times in which we live, that our vast and beautiful land, to which the oppressed of every clime is fleeing, whose example and influence have been already seen in awakening the people of the earth to a sense of their duties and their rights—is there no indication that she is to lead on the array of nations in their return to God?

Sir, who can see that in many of the States it has been resolved and executed, that every house should have a Bible, and that it is now determined that every neighborhood shall have its Sunday School, without indulging such an anticipation?

The age in which we live is agitated by the new and mighty powers that have been brought to bear upon the affairs of men.—Among all the improvements in art and science which we are daily witnessing, there is none to be compared with the improvements in education. And this operates, let it be observed, directly upon the hearts and minds

of men; upon a material of more potent agency than all the elements of nature. That great effects will result from the working of these mighty causes cannot be doubted. Our duty is, in dependence upon him whose wise providence has ordered them, to employ them, with all our power for his glory and the good of our fellow men, and look to him for the result.

That our country will thus be blessed under the protection of the Most High, and made still more than she has been, a light to the nations of the earth, we may confidently trust.

Then shall

"All kingdoms and all princes of the earth  
Flock to that light: the glory of all lands  
Flow into her: boundless shall be her joy  
And endless her increase." —

Her report shall travel forth

Into all lands. From every clime they come

To see her beauty and to share her joy.

Then shall the assemblies of her people be

—such as earth

Saw never, such as heaven stoops down to see.

Such, Sir, is a faint outline of the worth of that object which we are invited to promote.

And now Sir, shall I take a few moments to enquire what it is to cost?

It is estimated that the work proposed in the resolution submitted to us, will cost \$100,000.

This Sir, no doubt, sounds to many of us as a large sum of money.—It would accomplish many things of importance.—It would build a frigate—would make 20 or 30 miles of road or canal.—Yet would any man's mind bear the comparison of these objects with the lowest conception that could be formed of the one proposed? The question is, is it a large sum for the object proposed to be accomplished?

Again, sums are large or small according to the means of those who are to pay them.

There are many men in our country who could each pay this sum, large as it seems, and still be richer than any man ought to be. There are an hundred men who could pay it without feeling it, Certainly a thousand men who could pay it, almost without knowing it.

Sir, I believe, if necessary, no inconsiderable part of it could be paid by those now within these walls, within the two years, by fairly apportioning it among us according to our means, without impoverishing any man.—But we are not limited to these walls. Could it not be raised in the City of Washington? They have there undertaken to raise ten times that sum for a canal—and in the whole District they have engaged for the same purpose for 20 times that sum.

But we are not limited to the City or the District.—We have a flourishing people, 12 millions in number, to apply to.—To the portion of those, who are willing and able to contribute, the sum is a trifle.

If every man and every woman would give the tenth of what they annually expend, for no object necessary to their real comfort, it would produce far beyond the amount required. Efforts like these, besides their other good effects serve to teach us the use of money. We shall learn to value it more, and apply it more properly, when we perceive what can be done with it. Thirty seven cents is a small sum. There are few among us who do not very often spend far more than that amount without consideration, and most unnecessarily. An idle indulgence, a useless book, a ride when we might walk, a pin, a feather, or a flower, may cost many times that amount.

Now, Sir, the American Union has shewn us the value of 37 cents. We are informed that such is its economy and management, that it gives a child a testament, and teaches him to read it for 37 cents. Let every one then hereafter think, when about to throw away this sum as a trifle, to how important a purpose he may apply it; how rich a gratification it may purchase.

Sir, Christians particularly must learn this lesson. They must remember their stewardship—

They must not fear to appear, what they ought to be, "a peculiar people."—They have the example of their Lord and master to animate them and "the love of Christ" to constrain them to be "zealous of good works."—Their efforts alone may accomplish far more than the object of the present resolution, and their prayers may bring down such a blessing from on high, that every child in every valley and upon every hill of our happy land, may have the gospel in his hand and its power in his heart.

*Extract from Mr. Wirt's Letter.*

In relation to the world at large, I believe that public virtue has no solid basis, but in Religion. I mean by public virtue, that which impels a man, in all his public acts, to look solely to the good of his country, without any view of personal aggrandizement. I believe that the Fathers of our revolution were for the most part, such men. A great crisis called them out, and the common danger as well as the common hope, supplied great motives of action—which held them together, and directed their united efforts to the liberation of their country. But that crisis once passed, and the object achieved, the natural passions of man came into play, and then came personal ambition, with all its disastrous retinue of faction, intrigue, injustice, barbarity, slander, contention and strife, until our whole country presents a scene from which every honest and peaceable man recoils, without a ray of hope, except from the power of the Almighty. private vice always keeps pace with public immorality. Principles and manners descend naturally from those who occupy distinguished places, to those who dwell in the humbler walks of life. This is an admitted truth in monarchies, and we have had experience enough to know, that it is extensively true in republics. One distinguished man is able to corrupt a whole neighborhood by his example and machinations; and the sphere of his pernicious influence becomes enlarged in proportion to the eminence to which he has risen. The only correction is that which you seek to apply, and the plan is laid in the profoundest wisdom. Begin at the other end of society, with the rising generation in the humbler walks of life. Plant in them the seed of that Gospel, to whose power the world of civilized man bears evidence, and you raise up a great antagonist principle which will overwhelm corruption though seated on high. The people in truth hold the upper place among us. They are the spring-head, the natural fountain of all power. Purify the fountain and its stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce such an effect, but the Gospel of the Redeemer carried home to the heart by his spirit. Mere human virtue is a cheat—a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a shew in public: but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us. Nothing less than the living conviction of an ever present God, before whom we are acting and thinking and speaking, and that we have a future of never ending existence, depending on his approbation, can impose a moment's restraint on the indulgence of human passion: and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness here, as well as his only sure hope, hereafter. This is the spiritual word of the Gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and a spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contemplation of that immortality

to which he is hastening. With these sincere and deep convictions on this subject, it is delightful to anticipate the change that will, in all human probability, be wrought by this great and magnificent scheme of Sabbath schools, in the rich and populous valley of Mississippi. It is happy to see that there is nothing sectarian about it, but that the whole christian church unites in its advancement. And it is not less happy to see that the narrow spirit of political party, or of temporal dominion to the church, has no concern in this case: that the great objects in view are of universal concern, the diffusion of light and knowledge, and the deep and wide dissemination of that pure religion without which human virtue degenerates into an empty show, or a hypocritical instrument of ambition. That this truly noble and benevolent plan may be placed under wise and judicious direction that it may be crowned with success by Him who alone has power so to crown it, and that the kingdom of the Redeemer may come, is the fervent wish and prayer of

Your fellow-citizen,

WM. WIRT.

The Rev. Mr. Breckenridge.

From the London Evangelical Magazine of January 1831.

AN EXCURSION IN THE NORTH,

OR, A HAPPY NEW YEAR'S DAY.

The snow was thick upon the ground. The rivers were all frozen, and horses and carriages were crossing those very places where ships had been sailing only a few weeks before. The roads were uncommonly fine, so that sledges were seen gliding along at the rate of twelve miles an hour. We thought of the words of the Psalmist, "He giveth snow like wool; he scattereth the hoar-frost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" Yet even in this frozen region there are people with warm hearts, and I am so happy as to be acquainted with a few of them.

On the 1st of January, 1830, two of these warm hearted friends determined, by the help of God, to spend a happy new year's day—one that would bear to be looked back upon with comfort—which would yield them satisfaction on a dying bed.—For this purpose they purchased upwards of one hundred New-Testaments, and having packed them securely, they slipped on their bear-skin coats, stepped into their vehicle, and drove to a populous district about thirty miles distant.

They arrived safely, and it was immediately noised abroad that strangers had come thither with the word of God. The report circulated from cottage to cottage, until every man in the village heard the joyful sound. Never had their vallies echoed with such a sound before. Never had such visitors arrived thither before. Never had so precious a treasure entered their gates before. Some of the poor people, when they saw the books, wished to buy them. Others were almost afraid to look at them because they had no money. But my friends soon removed their anxiety. They were men of property, and did not go to sell books, they went to present the poor cottagers with "a New Year's Gift"—and what a gift! The history of a Saviour's love!

Having distributed many where they first halted, they proceeded to another spot, where a most affecting scene took place. There was a great number of men who had come about one hundred miles to earn a little bread for their families in the depth of winter, by cutting wood. These men were able to read, and when they knew that my friends were approaching, they sallied forth in a body and prostrated themselves at their feet in the frozen snow, saying, "O give us the book of God. We are poor. We have no money, and are unable to purchase—but we have families, and we have souls! O give us the Gospel of our Lord and Saviour Jesus Christ." A few only of the supplicants could be supplied, for what was a hundred books among so many!

Having completed their work, my friends returned home rejoicing for all that they had seen, and for what they had been permitted to do that day. I saw them in the evening, and never did I see more joyful countenances than they exhibited while they related the particulars of their visit. Surely thought I, this is a happy new year's day indeed.

Five months after this a peasant called at the house of one of these kind friends, saying, "I am one of the men who received books from you on new year's day, and I am come to thank you in my own name, and in the name of my poor neighbors, for the blessing which you gave us. Ah! sir, you have made many a family happy, for you gave us the book which tells us of a Saviour." This grateful testimony produced peculiar emotions in the mind of him to whom the peasant related it.—Emotions so powerful, that if only half the disciples of Jesus were to feel something like it, it would set the world in motion.

From the Episcopal Recorder.

ON REVIVALS OF RELIGION.

*Extracts from a Discourse of the Rev. G. T. Bedell, D. D.*

There is sometimes an hostility to terms when there is no direct hostility to the things which these terms are meant to import. It is to be hoped in relation to the subject of the present discourse, that should there be hostility among us, it is to the term, rather than to the thing. This term is: "REVIVAL OF RELIGION." What does it mean? A direct definition would not exactly explain the case—we must attain it through a little circumlocution. To revive—is to live again. It presupposes two things, first, an absolute death, or a partial or general suspension of animation, and second, a restoration from either of these conditions. If a person actually dies, and is restored to life again by miracle, it is correctly a revival. If a person aunts, which is a mere suspension of animation, and is restored, it is also called a revival. Now the idea of revival or restoration from death, or restoration from suspended animation, is by figure transferred to religion. A revival of religion, therefore, implies, first, that religion had been either in a state which might be compared to that of a dead person, or to one whose animation had been merely suspended, and secondly, that religion has been restored from this state, to life, and activity. Webster, in his late valuable work, "An American Dictionary of the English language," give four meanings to the term revival, the last of which, as you will discover, relates to the subject of my present discussion. I give you these definitions, because they will convince you of the correct application of the term as connected with religion. "Revival—1. Return, recall or recovery to life from death or apparent death.—2. Return, or recall to activity from a state of languor.—3. Return, recall, or recovery from a state of neglect, oblivion, obscurity, or depression.—4. Renewed and more active attention to religion; an awakening of men to their spiritual concerns." Upon these grounds, when it is said, that among any particular body of Christians, or any particular congregation, there is a revival of religion, it means that the state of religion among them has been changed, from a cold and dead or lukewarm condition, to one of energy, activity, and life.—And as this only can appear, by the earnest and zealous and holy conduct of those who are already professors of religion; and by the fact, of a number of conversions from among the hitherto careless and ungodly, so it comes to pass, that a revival of religion is from the necessity of the case, a matter of notoriety.

Before I proceed to the more formal division and discussion of my subject, I embrace the opportunity of offering a few ideas, suited to much of the present condition of the Church of Christ.

This is confessedly an age of revivals of religion; and on this point I quote with great satisfaction, the language used by the venerable Bishop



of this diocese, in an address to the Students of the General Theological Seminary, in New York, delivered on the 27th of June, 1827. The observations to which I allude are as follows: "This leads me to remark to you, that you are coming forward into active life, at a season distinguished by a revival of religious sensibility. Notwithstanding the disorders by which that name has been dishonored, the fact may be pronounced unequivocal that there has been such a revival in the United States, and, in different degrees over the greater portion of the surface of the globe."—He further remarks that the "agency" of God, "is to be looked up to as the efficient cause," of these revivals; and in a note appended to the address, observes, "there arises sometimes in a particular neighborhood, and sometimes pervading a community, increased attention to those spiritual interests, which ought at all times to be nearest the affections. In the excitement of this, there is to be confessed the operations of the spirit of grace; and, so far as religious affections, and holy conduct may be the result, they, are what the Scriptures call his 'fruit,' while any extravagances which may accompany them are resolvable into human weakness." With this testimony in favor of what are spoken of generally as revivals of religion, I would observe, that the language which is often used on the subject, is objected to by many who seem to have an absolute horror of any thing which steps a little beyond the limit of their own feeble conceptions of religion. For instance, to express a definite idea, it is often said that the Lord has *visited* such and such a place; and in another case, that the Lord has *left* such and such a place. It is said at once how absurd! Is not God always and everywhere present? "Whither can I go from thy spirit, and whither can I flee from thy presence?" True, but the language used concerning the *visiting* and *withdrawing* of the Lord, is neither so absurd, nor enthusiastic, nor incorrect as is by some imagined, and is for the most part entirely consonant with scripture. If this latter remark can be substantiated, all inferior objections weigh but as the small dust of the balance. On all subjects of this kind, however, it is necessary that we understand the meaning of the terms which are employed, for many persons are often charged with enthusiasm and error, simply because they use language which though strictly correct and scriptural, has yet either through the force of education, or habit, or irreligion, been improperly associated in the minds of others. Thus when God is spoken of as *absent* from his people, it is not that his essential attribute of omnipresence is denied—but merely means that he has been pleased to *withdraw* the exhibitions of his loving kindness—that he ceases to show himself evidently interested in the welfare of his people—that he withholds those manifestations of his grace which he had heretofore vouchsafed, and which he has a sovereign right unquestionably either to vouchsafe or withhold, as he sees fit. And on the other hand, when God is spoken of as being *peculiarly present* with, and visiting his people, it merely means that he had seen fit, as it were, to make a *visible exhibition of his kindness either in temporal or in spiritual mercies*; that he appears in a peculiar manner interested for his people, and that there is a more than ordinary manifestation of his grace, which is evident in a peculiar attention to the concerns of religion, and in the conversion of many souls, and in large additions to the church of Christ. The language of Scripture is exceedingly interesting on this subject, and I will call your attention to a few of those passages to show how far it comports with these remarks. David says, "thou didst *hide* thyself from me, and I was troubled." He elsewhere prays, "Cast me not away from thy presence and take not thy Holy Spirit from me." In Proverbs, God says, "then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." In Hosea, God says by the Prophet, "I will

go and return to my place till they acknowledge their offence and seek my face." "I am *with* you while ye be with me," &c. Many other passages, not only of similar import, but of exactly the same phraseology, might be mentioned, and perhaps many which would have been more pertinent but these have occurred to my mind almost without seeking. Now take the other portion of the subject, the *return of the Lord after absence*.—The exhortation is, "return unto me, and I will return unto you." David prays, "return, O Lord, how long?" and let it repent thee concerning thy servants." Mark the language of triumph for a Saviour; "Blessed be the Lord God of Israel, for he hath *visited* and redeemed his people;" and again, in the declaration of our Saviour to Zachæus, "this day is salvation come to thy house."

I have thus endeavored, as a preliminary step, to clear this kind of language, properly used, from the objections which are frequently made against it, for it often happens that many persons in their zeal to oppose what they think enthusiasm, have born a most unwise and hazardous testimony against the Word of God. I am fully persuaded it is so, on almost all the topics connected with revivals of religion.

#### THE HON. ROBERT BOYLE,

An eminent philosopher, and a truly good man, was the son of Richard, Earl of Cork, and was born at Lismore, in Ireland, in the year 1627.—At Eaton school, where he was educated, he soon discovered a force of understanding, which promised great things; and a disposition to improve it to the utmost. In natural philosophy he made useful discoveries; and always aimed at two points in his writings and experiments, namely, truth, and the good of mankind. His judgment, accuracy, and penetration fitted him for the discovery of truth, on any point he studied; and in his philosophical experiments, he was so cautious in examining and reporting, as to avoid the imputation of rashness or credulity. His abilities were acknowledged by the learned in foreign nations; in France, by Bayle and Rapin; in Germany, by Morhof; in Italy, by Redi; and in Holland, by Boerhaave, who passed the following eulogium on him:—"Boyle was the ornament of his age and country. Which of his writings shall I commend? All of them. To him we owe the secrets of fire, air, water, animals, vegetables, fossils: from his works may be deduced the whole system of natural knowledge." "His knowledge," says his intimate friend, Bishop Burnet, "was of so vast an extent, that were it not for the variety of vouchers, I would be afraid to say all I know." Having entertained doubts about the truth of Christianity, he examined the evidences, and appropriated a large annual sum for defending it against its opponents. He was at the charge of the translation and impression of the New-Testament into the Malayan tongue; and he had it dispersed in the East Indies. He gave a great reward to the person who translated into Arabic, Grotius' incomparable book, on the truth of the Christian religion, and had a whole edition printed at his own expense, which he took care to have spread in all the countries where that language is understood. By munificent donations, and by his patronage, he also very materially promoted the plans of other persons, for propagating the Christian religion, in remote parts of the world. In other respects his charities were so extensive that they amounted to more than a thousand pounds sterling every year.

His distinguished learning and unblemished reputation, induced Lord Clarendon to solicit him to assume the sacerdotal functions, which he refused, for various reasons, one of which was, that whatever he wrote on religion would have greater weight, as coming from a layman. The chief objects of his philosophical pursuits was to promote the cause of religion, to discountenance Atheism, and to raise in himself and others, more exalted notions of the greatness and glory, the

wisdom and goodness, of God. "He had," says Bishop Burnet, "the most profound veneration for the great God of heaven and earth, that I ever observed in any man. The very name of God was never mentioned by him without a pause, and observable stop in his discourse."

His zeal was unmixed with narrow notions, or a bigoted heat in favor of a particular sect; it was the spirit which is the ornament of a true Christian;—indeed, so brightly did the example of this great and good man shine, through his whole course, that the Bishop, on reviewing it, in a moment of pious exultation thus expressed himself: "I might challenge the whole tribe of libertines to come, and view the usefulness, as well as the excellence, of the Christian religion, in a life that was entirely dedicated to it."—*Presbyterian*.

#### PAPAL EDUCATION.

We have long looked with surprise, upon the heedlessness with which Protestant, and in some cases pious families commit the education of their children, to papists. A familiar knowledge of the circumstances and character of the institution referred to in the following letter, which we have received from a respected friend in Washington, has long led us to the conviction, that its tendency and effect, was in every respect dangerous to the Protestant children who were confined to it. The many instances we have known, of the iniquitous influence of the whole system of education, there carried on, would lead us to intreat parents as they value the immortal interests of their children, to rescue them from the pestilence and ruin, involved in a nunnery education.—We rejoice that the time is coming, when the light of truth shall break into these houses of sin, and iniquity shall be brought to the light, that it be made manifest and reformed.—*Episcopal Recorder*.

#### Extract of a letter from Washington D. C.

"There has been no little excitement in this community within a few days past, and especially among the Romanists, arising from the recent elopement of a principal Nun, (*Sister Gertrude*,) from the Nunnery in Georgetown. This event occurred on Thursday last, and has brought to light some of the secrets of 'Mystic Babylon.'

"Sister Gertrude was the chief instructress of the academy in the institution, and upon whom its prosperity chiefly depended, and her desertion may happily operate to check its success, and open the eyes of Protestants at least, to the danger of confiding their daughters to hands, where every art and allurements is used to destroy their Protestant attachments, and to entangle them in the evils of a profession which attaches to itself just enough of the semblance of religion to cast a shade over its multiplied superstitions and idolatries.

"This delusion has prevailed but too long, and it is now devoutly to be hoped the recent events, both abroad and at home, will operate to dispel the charm and secure the downfall of a system which has already outlived its day. It will require, at least, another miracle wrought in the district, to repair the effects of Sister Gertrude's defection.

"This lady took the veil when she was only fifteen years old, and has been a member of the Convent during 17 years. How long her mind has been disaffected to the system which she has so many years contributed to sustain, is not known; but the act of her elopement was not the result of any sudden influence, for by her own free avowals, it appears that her heart has more than once bled for the innocent victims whom she has seen entrapped by those arts which beguiled her, or betrayed into rash vows by a morbid sensibility, under worldly disgusts or disappointments.

"The establishment, it would seem, is divided into parties called among themselves, *liberals* and *ultras*, to the former of which, Sister Gertrude belonged. This circumstance reflects but poor honor on the infallibility of the Pope or church,

as they will have it. Nor is it improbable that the late importation of a pair of Sisters from France, in recruit of the ultra party, and their promotion to high honor in the Nunnery, may have contributed to precipitate this act of Sister Gertrude. If this be so, it only shows what all but Papists know to be true, viz:—that gates and grates cannot exclude the world, the flesh, and the devil.

"They say it was mortified ambition that prompted the act of this lapsed sister. Be it so.

"The elopement was made in broad day light, and in disguise, and the unhappy victim of superstition found a refuge in the family of Gen. Van Ness, the Mayor of this city, whose lady is first cousin of Sister Gertrude.

"Hitherto she has resisted all entreaties to return, and will no doubt continue firm in her purpose.

"Happy for this amiable and pious lady is it, that *Inquisitions* and *San Benitos*, and *Autos da Fe*, are not fashionable on this side the wide waters, or she might be blessed with an earlier translation hence than she desires."

#### RESOLUTIONS

*Of St. Paul's Church, Chillicothe, in relation to Mr. West.*

"At a meeting of the Wardens, Vestry and Laymen of St. Paul's Church in Chillicothe, on Easter Monday, being the fourth day of April, in the year of our Lord 1831, among other matters considered and determined upon, the subject of the difficulties which have occurred between the Right Rev. P. Chase and Mr. West of England, and the injustice and injury to the character of our revered Diocesan and the Institution of which he is the founder and head, was discussed, and the following preamble and resolutions were unanimously adopted:—

"Whereas we have heard and seen with feelings of deep regret, the unwarranted attack upon the piety, probity and usefulness of the Right Rev. P. Chase, Bishop of Ohio, and as these attacks are principally founded in the writings, reports, conversations and insinuations of Mr. West, one whom it is feared hath become an unprofitable servant, and as the proofs are multiplied and clear, of the gross inaccuracies, false statements, and depraved character of the accuser, it becomes us, as members of the Church, as well-wishers to her cause, as friends to the pious and useful, as contemners of the wicked and proud in heart, as interested in the character of our Diocesan, as supporters of the means of education, which, under Providence, are advanced and advancing by his care and supervision, to express in the most unqualified language our opinions on the difficulties thrown over the reputation and exertions of Bishop Chase as such and as President of Kenyon College.

*Resolved*, That we consider Mr. West as a false accuser, condemned of prevarication and presumption out of his own mouth; convicted by impartial testimony of base, dishonest conduct and purposes; as not entitled from his former conduct to the credence of an enlightened community, and from his latter demeanor, unworthy of the garb he wears, or the office he sustains.

*Resolved*, That we view with great pain the unfortunate effects produced on the minds of enlightened, honorable, pious individuals, by the wily arts and misrepresentations of Mr. West, and that we do most heartily exhort them, in the spirit of Christian charity and brotherly love, to satisfy themselves of the truth of the facts contained in our venerable Bishop's appeal in vindication of himself and Kenyon College, and of the falsity of the charges made by his accuser.

*Resolved*, That having entire confidence in the piety, zeal, probity and usefulness of the Right Rev. P. Chase, we do earnestly entreat 'The Bishops and other clergy and the congregations committed to their charge,' to use all lawful, pious, charitable and heart-felt endeavors to sustain the character of a venerable Diocesan, whose latter

years, 'in season and out of season,' have been unremittingly directed to the good of the Church and the welfare, morals and education of youth in this western world, to which objects he has voluntarily and cheerfully devoted his time, talents and substance.

*Resolved*, That a copy of the foregoing preamble and resolutions be forwarded to the Right Rev. P. Chase, and that copies be sent for publication in the *Gambier Observer*, the *Episcopal Watchman*, *Hartford*, the *Gospel Messenger*, *Auburn*, *N. York*, and the *Episcopal Recorder*, *Philad'a*. (Signed)

HENRY BUCHANAN,  
Sec'y. of the Wardens and Vestry of  
St. Paul's, Chillicothe.

There is but one way to Heaven, both for the learned and the unlearned.—*Bishop Taylor*.

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty.—*Blair*.

Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves.—*Tillotson*.

#### GAMBIER OBSERVER.

GAMBIER, FRIDAY, APRIL 15, 1831.

A kind friend in the State of New-York, who has lately sent us some subscribers, is informed that the back numbers of the *Observer* are all exhausted, otherwise we should send it to him from the beginning. He has our sincere thanks for his generous exertions in behalf of this paper.

THE EPISCOPAL CHURCH IN KENTUCKY.—It is with no little pleasure that we have lately learned, that the prospects of the Diocese of Kentucky are daily brightening, not so much from an increase of numerical strength as from a revival of zeal amongst its members, though even in number it has grown, both as it regards the laity and clergy. To the latter it has recently received an addition of two, one of whom thinks of establishing a "Self-supporting School" for the education of pious young men for the ministry. In several parishes great exertions have been made to promote the missionary cause. In Louisville, during one year, \$200 have been raised for this purpose; and in Lexington, a Ladies' Association and a Sewing Society have been formed, which promise to yield annually the same amount. In the latter place, moreover, three gentlemen have pledged themselves to contribute \$50 per annum for the diffusion of Gospel truth, and it is in contemplation soon to organize a Gentlemen's Association. The infant church at Danville, also, has done considerable for the missionary and other benevolent objects, and that though it has been engaged in erecting a place of worship in a neat style and of dimensions by no means contracted. To this latter object several individuals have contributed, in the course of nine months, \$400 each.—Bishop Meade of Virginia is expected to visit Kentucky next month, and to tarry in the Diocese till their convention, which is to be held in June.—His coming among them seems to be anticipated as the probable means of much good,—and with reason. The Bishop is to extend his visit into Tennessee, the Standing Committee of which diocese has requested his services. By this tour he has been prevented from complying with a request to preach in behalf of the General Missionary Society, and that duty has consequently devolved on the Rev. Mr. Anthon of New-York.

REVIVALS.—We would beg the attention of our readers to a short article in the present number of the *Observer*, on the subject of revivals of religion, from the pen of the Rev. Dr. Bedell of Philadelphia. The great and delusive power of mere names has often been remarked. Under its influence it sometimes happens that worthy men make war upon that which, rightly understood, they would heartily approve. To avoid the danger of being thus found fighting against God, it would be well for them to resort frequently to definition: they would often find it as much an end of controversy, as an oath is an end of strife. It would be the means of releasing themselves from error, and their brethren from false imputation.—Locke, in his chapter on the abuse of words, has brought this idea forward; observing that "if men would tell what ideas

they make their words stand for, there could not be half that obscurity or wrangling in the search or support of the truth, that there is." As a further exemplification of its importance, we read of persons who, in the reign of James 1st, recommended a petition to be presented to his majesty to define what was meant by a *Puritan*, "that the enemies of pious and loyal churchmen might not be unjustly branding them with a title so odious to his majesty." By applying this principle to the subject of revivals, Dr. Bedell has done a great service to the cause of truth and godliness. We would take the liberty to enquire whether he would not probably increase the obligations of his brethren, by giving to the world the whole course of sermons from which the article alluded to is extracted. Hardly a subject could be named, the sober, scriptural and thorough discussion and exposition of which would more effectually subserve the interests of true religion.

MISSIONARY PAPERS.—On our return home after a few weeks' absence, nothing which we have found upon our table has afforded us more pleasure than the first number of a new series of Missionary Papers, hereafter to be published monthly, by our General Missionary Society in Philadelphia. Hitherto they have been published only quarterly, and their visits have, consequently, been "so few and far between" as to fail in producing the desired effect. The impression produced by one has vanished before it could be confirmed and heightened by the arrival of another. Henceforth, we trust, the evil will be avoided, and that the missionary spirit is about to be powerfully excited and extensively diffused amongst us. It would almost seem as if nothing else were necessary to accomplish this object, than to place and to keep before the public mind the spiritual wants of the heathen, and of our own land. They can hardly fail to call forth sympathy and rouse to exertion.

We take a special interest, for reasons which will suggest themselves almost to every one, in our Greek Mission, and have endeavored so far to keep its history in the minds of our readers. Pursuing this object, we resume the present week the publication of Mr. Robertson's *Journal*. It will be recollected that it is the journal of his exploring tour, and not of the expedition on which he has recently gone out in company with the Rev. Mr. Hill. Of this latter enterprise we know as yet no particulars, except that they had reached Malta in safety on the 14th of November last; but we are promised some further intelligence in the next Missionary Paper.

RELIGIOUS NEWSPAPERS.—The last week has introduced to us a new religious periodical, and an old one under a new name. The former is "the Churchman," published in New-York, edited by the Rev. John W. Curtis, and neatly printed on an imperial sheet of good paper. The latter is the *Philadelphia Recorder*, which is henceforth to be entitled the *Episcopal Recorder*. This change has been adopted in order to mark the religious character of the paper, and also to accommodate it to the very extensive circulation which it now enjoys, its original name being considered too local for a paper which receives patronage throughout the whole Union and in the Canadas. Lest however it should be supposed, that any thing more than a mere change of name is designed, the following observations are subjoined by the editor in the number which announces the contemplated improvement:—

One thing we are extremely anxious should be deeply impressed upon the minds of all our readers—and this is, that the PRINCIPLES on which the Recorder has been conducted are *unaltered*, and that as it was maintained under the former editor, it will be under the present. It is beyond all question in our own minds, that the most ardent attachment to the church of our choice and love, is perfectly consistent with the most hearty concurrence with other Christian denominations, in the great evangelical operations of the age. The *Episcopal Recorder*, therefore, will maintain the friendship hitherto manifested for the Bible Society, the Tract and Sunday School Societies, in which there is and ever may be a complete harmony of action, without the compromise of one solitary distinctive principle. It will be the friend of every measure which looks with a single eye to the glory of God. And in connection with this, it will strive to hold up our own peculiar institutions to the love and patronage of the people. On our fidelity to God, to the Church to which we belong, to the common interests of the world, we are willing should be suspended the patronage which we desire. And our continual prayer to God is, that in an undertaking so arduous—requiring so much humility—so much love—so much prudence—so much zeal—He may direct, control, suggest and prosper us. Brethren of the ministry and laity, pray for us—that the moral engine which we wield may effect its great design—the advancement of the Redeemer's kingdom.



INTELLIGENCE.

**Ohio Canal.**—Extract of a letter dated, Hamilton, March, 9, 1831:—"I have the satisfaction to inform you that the Miami Canal is, so far, doing well. The embankments on Mill creek manifest less disposition to give trouble than in any former spring. The business doing is very satisfactory. The amount far exceeds that of any former season. The tolls received in the first month will, I think, amount to 7,000: the amount received in the first 15 days exceeded 4,000."—*State Journal*.

**Exploring Expedition.**—The New York Mercantile Advertiser states, that letters have been received in that city from our enterprising fellow-citizen, JOHN N. REYNOLDS, Esq. dated in the Araucanian country. He was then, together with a few other gentlemen connected with the expedition, on his way to visit a volcano, situated some distance in the interior; after which he intended to return to the coast, in order to re-embark on board of the exploring vessels, at a place previously agreed upon with their commanders.

Nearly six hundred bales of American cottons were lately sent from Boston, in one vessel, for Chilli, Peru, &c. The demand for these goods is on the increase.

A petition has been presented in the Legislature of Pennsylvania, from General Simon Cameron and others, for an act of incorporation, to construct a Rail Road across the Alleghany mountain, on the plan recommended by Moncure Robinson, with a tunnel. The company offer to give security for the certain and speedy completion of the work.

The tolls on the Delaware and Chesapeake Canal amounted in one week, to about eighteen hundred dollars.

In Mobile, the citizens have opened a subscription for Mr. Monroe, as a testimony of their sense of his public services.

The Managers of the Washington Orphan Asylum have publicly acknowledged the receipt of the handsome sum of \$151 50, being the proceeds of a Lecture on the functions of the eye, delivered at the Medical College by Professor Sewall of this city, for the benefit of the Asylum.—*Nat Int.*

**The Choctaws.**—Mr. Talley, a Methodist clergyman writes to the editors of the N. York Advocate and Journal, that he has lately visited the country west of the Mississippi which belongs to the Choctaws, and find it to be fertile, &c. The editors think what he says is contradicted by other testimony. Our information, however, agrees with Mr. Talley's statements. The Choctaws have allotted to them a pretty good tract of country; but the difficulty is that none of the other tribes can be so accommodated. the Choctaws have nearly all the good land in that region.—*Jour. Hum.*

**Baltimore Clippers—Unprecedented.**—The brig James Ramsey, Capt. Drew, sailed from Baltimore for Gibraltar, had a passage out of 17 days—she stood into the bay, made a stretch in the harbor, and immediately bore away for Mahon where she, was originally bound—had a passage to Mahon of 3 days—discharged her cargo, and immediately proceeded to Marseilles and had but 18 hours to that port—from Marseilles down to Malaga of 7 days—took in cargo in Malaga and had 32 days to Baltimore from that port. The total number of days 59 and 18 hours, going to those different ports and returning to Baltimore.

**Rail Roads.**—The Baltimore American of Monday last, says:—The experiment of the transportation of two hundred barrels of flour, with a single horse, was made on the Rail-road on Saturday with the most triumphant success. The flour was deposited in a train of eight cars, and made, together with the cars and the passengers who rode on them, an entire load of thirty tons, viz:—200 barrels of flour, twenty tons; 8 cars, 8 tons; Passengers 2 tons,

The train was drawn by one horse from Ellicott's Mills to the relay house, six and a half miles, in forty-six minutes. The horse was then changed, and the train having again set out, reached the depot on Pratt street in sixty-nine minutes thus accomplishing the thirteen miles in one hour and fifty-five minutes, or at the rate of six and three-fourths of a mile one hour.

The Burlington Sentinel cautions the public against counterfeit 100 dollar notes of the bank of the U. States, payable at the office in Burlington which are in circulation. The engraving, filling up, and signature, are a very close imitation of the genuine notes.

The Hon. Richard Rush, has accepted the invitation of the Clisophic Society of the College New Jersey, to deliver the next annual oration before the two literary Societies of Nassau Hall.

**Bibles for France.**—A benevolent individual has pledged to the American Bible Society, the sum of one thousand dollars, on condition that nine thousand dollars more are contributed from other sources, in the course of 1831, for the same object. This gentleman feels deeply, and so do many others, that the present favorable opportunity ought to be improved for pouring the light of revealed truth into that country, which is now in such an interesting and critical situation.

If only sixty individuals were to make themselves Life Directors of the American Bible Society, by payment of 150 each, the 9,000 required would be raised, and the tenth thousand secured.

Again, if three hundred persons were to make themselves life members of this society, by payment of 30 each, the 9,000 would be raised. Cannot this sum be obtained in all the United States?

Previous to the adjournment of Congress, the following Resolution, offered by Mr. Mercer, was adopted by a vote of 118 to 32:

**Resolved,** That the president of the United States be requested to renew and prosecute, from time to time, such negotiations with the several maritime Powers of Europe and America, as he may deem expedient, for the, effectual abolition of the Slave trade, and its ultimate denunciation, as Piracy under the Law of Nations by the consent of the civilized world.

**Congressional Morality.**—A Washington paper says: 'We stand in no fear of contradiction when we lay down the broad proposition, that our morals are deteriorated by the example of members of Congress in their individual character.'

Dr. Francher of Connecticut says, that after twenty eight years' experience, during which he has vaccinated ninety-seven thousand people, he has put many hundred of them to the test of the small pox infection without being able to produce a single symptom of that terrible disease.

From the abstract of accounts relative to Savings Banks, in England, Wales and Scotland, it appears that on the 20th November, 1829, there were in those countries 487 Savings Bank Institutions; the number of depositors to which was 403,712; the amount of deposits £13,528,428. The number of depositors in Savings Banks exceeds that of those who receive dividends from the Bank of England in the proportion of 403,712 to 274,823.

Evidence has been lately discovered, that Paper Mills were erected in England prior to the year 1498.

In the year 1830, there were no less than 287 fires in London and its neighborhood, through which 21 lives were lost.

The most splendid work which, probably, ever issued from any press, is "The Antiquities of Mexico," by Augustus Aglio, in seven volumes imperial fono, price, with colored plates, £175 sterling. The monthly reviews, when speaking of this work, say, "it forms almost an era in one's

life, to have had an opportunity of inspecting such a series of splendid volumes as are now placed before us, under the title of "Antiquities of Mexico." The publishers are Messrs. Whittaker & Co. of London.

An English Engineer is about to proceed to Egypt, at the request of the Pacha, in order to remove the difficulties which at present exist to the completion of a canal between the Nile and Alexandria.

500,000 muskets for France, 600,000 for Russia, and 300,000 for Prussia, are now manufacturing in England;—in other words, one million four hundred thousand instruments are going to be made, for killing men.

**Population of Great Britain.**—The following statement shows, that, since 1795, when the poor laws first came into full operation, the population is nearly doubled:—

In the year 1750,	-	-	-	7,800,000
1801,	-	-	-	10,820,000
Marriages	-	-	-	67,228
Baptisms	-	-	-	237,029
In the year 1811,	-	-	-	12,353,000
1821,	-	-	-	14,400,000
Marriages	-	-	-	96,883
Baptisms	-	-	-	343,660
In the year 1830,	-	-	-	17,000,000

At the present rate of progress, in 1890 the inhabitants of Great Britain would exceed sixty millions.

**Intellectual State of Russia.**—The number of Journals which at present issue from the Russian press is 73, and of these "The Northern Bee," "The Patriot," and "The Invalid," enjoy the most extensive circulation; they are written in no less than twelve different languages. The number of Elementary Schools is 1411; they are frequented by 70,000 pupils, so that, on a comparison of the total number of children capable of instruction in the Russian dominions, with those who are actually educated, there does not appear to be more than 1 in 367 whose mind is even superficially cultivated. There are seven Universities in Russia, at which 3100 youths are educating, under the care of 300 professors. The four academies of theology at Kiev, St. Petersburg, Moscow, and Kasan, together with 37 upper and 18 lower seminaries, appertaining to the Greek Church, contain 26,000 pupils, in charge of 417 professors. The Roman Catholic Church possesses 14 seminaries, in which upwards of 250 youths are educated for the priesthood.

On Tuesday, March 8, 1831, the Rev. Francis L. Hawkes was instituted, by the Rt. Rev. Bishop Onderdonk, Rector of St. Stephen's Church, in this city. Morning Prayer was read by the Rev. Jas. Milnor, D. D. Rector of St. George's Church, and the Lessons by the Rev. Henry Anthon, an Assistant Minister of Trinity Church; and the Sermon preached by the Bishop.

Mr. Hawkes is the fifth Rector of St. Stephen's Church, which was organized in 1805. His predecessors were, the Rev. George Strebech, instituted soon after the building of the church, in 1805; the Rev. Richard C. Moore, D. D. (now Bishop of Virginia,) instituted in 1808; the Rev. Henry J. Feltus, D. D., instituted in 1814; and the Rev. Henry Anthon, (now an Assistant Minister of Trinity Church, New-York,) instituted in 1829.—*New-York Churchman.*

**Correction.**—In noting the clerical changes in Maryland, some mistakes were made. The Rev. Mr. Elliott has resigned his Parish in Prince George's, and removed to Charleston, South Carolina, (not North Carolina;) and the Rev. S. Wilmer has resigned his Parish in the same County, and removed to Salisbury, in Spring Hill Parish, (not Somerset Parish) Somerset county.

The Right Rev. Bishop Stone, has resigned his parish at Chester Town, and expects to reside near Salisbury.



## POETRY.

## TO MY SOUL.

Not on a prayerless bed, not on a prayerless bed,  
Compose the weary limbs to rest,  
For they alone are blessed  
With balmy sleep,  
Whom angels keep.  
Not! though by care oppressd,  
Or thought of anxious sorrow,  
Or though in many coil perplexed  
For coming morrow—  
Lay not the head  
On prayerless bed.

For who can say, when sleep thine eyes shall close,  
That earthly cares and woes  
To thee may e'er return?  
Rouse up my soul,  
Slumber control,  
And let thy lamps burn brightly,  
So shall thine eyes discern  
Things pure and slightly.  
Taught by the Spirit, learn  
Never on prayerless bed  
To lay thine unblest'd head.

Bethink thee, slumbering soul, of all that's promised  
To faith, in holy prayer:  
Lives there within thy breast  
A worm that gives unrest?  
Ask peace from Heaven,  
Peace will be given;  
Humble self-love and pride  
Before the Crucified,  
Who for thy sins has died;  
Nor lay thy weary head  
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,  
That calls for holy prayer?  
Has thy day been so bright  
That, in its flight,  
There is no trace of sorrow?  
And art thou sure to-morrow  
Will be like this, and more  
Abundant? Dost thou lay up thy store,  
And still make place for more?  
Thou fool! this very night  
Thy soul may wing its flight.

Hast thou no being than thyself more dear,  
Who tracks the Ocean deep,  
And when storms sweep  
The wintry lowering skies,  
For whom thou wakest and weepst?  
Oh! when thy pangs are deepest,  
Seek there the covenant ark of prayer,  
For He that slumbereth not is there—  
His ears are open to thy cries:  
Oh! then on prayerless bed  
Lay not thy thoughtless head.

Hast thou not loved one than thyself more dear,  
Who claims a prayer from thee—  
Some who never bend the knee  
From Infidelity?  
Think, if by prayer they're brought  
—Thy prayer—to be forgiven;  
And making peace with Heaven,  
Unto the Cross they're led;  
Oh! For their sakes, on prayerless bed  
Lay not thine unblest'd head.

Arouse thee, weary soul, nor yield to slumber,  
Till, in communion blest,  
With the elect ye rest,  
Those souls of countless number;  
And with them raise  
The note of praise,  
Reaching from earth to heaven,  
Chosen, redeemed, forgiven.  
So lay the happy head,  
Prayer-crowned, on blessed bed.

## MISCELLANY.

ANCIENT BIBLIOGRAPHY.—Concerning the origin of writer, the learned are far from being agreed; some believing it to have been in use among the antediluvians, while others suppose it not to have been known till the giving of the law at Sinai. We are of opinion, that the arguments in favor of the former hypothesis decidedly preponderate; but our limits forbid discussion. We must refer to those writers who have professedly treated on the subject, for the reason on which our judgment is founded.\*

\* See Fragments to Calmet, Nos. 134, 709, 711. Horne's Introduction. The divine origin of language is ably defended in Illust. 54, of Archbishop Magee's work on the Atonement, vol. ii.

Several sorts of material were anciently used in making books. Plates of lead or copper, bark of trees, bricks, stone, and wood, were originally employed to engrave such things and documents upon, as men desired to transmit to posterity. Josephus speaks of two columns, one of stone, the other of brick, on which the children of Seth wrote their inventions, and their astronomical discoveries. Porphyry mentions pillars preserv'd in Crete, on which were recorded the ceremonies practised by the Corybantes in their sacrifice. Hesiod's works were at first written on tablets of lead, in the temple of the Muses, in Boeotia. God's laws were written on stone: and Solon's laws on wooden planks. In Job xix 23, 24, there is mention made of writing in a book, engraving on lead, and cutting on a rock. In Ezekiel xxxvii. 16, 17. we read of writing upon a stick, a practice which was in use among the Greeks, and other ancient nations.† Tablets of Box and ivory were common among the ancients: when they were of wood only, they were often times coated over with wax, which received the writing inscribed on them with the point of a style or iron pen: so that what was written might be effaced by the broad end of the style. Afterwards the leaves of the palm-tree were used instead of wooded planks; also the finest and thinnest bark of trees, such as the lime, the ash, the elm: hence, the word *liber*, which signifies the inner bark of trees, signifies, also, a book. As these barks, were rolled up, to be more readily carried about, they were called *volumen*, a volume; a name given likewise to rolls of paper or parchment.—*Christian Monitor*.

† See Townsley's Illustrations of Bib. Literature, vol. i. pp. 28—30; or, Critica Biblica, vol. i. pp. 143—148

THE MISER.—The maxim of the Roman satirist will be his rule of life, "money at any rate."—If the plain and beaten parts of the world, diligence, and frugality, will conduct him to that end, it is well: but if not, rather than fail of his object, I will be bold to say, he will plunge without scruple or remorse into the most serpentine labyrinths of fraud and iniquity. Whilst his schemes are unaccomplished, fretfulness and discontent will lower upon his brow; when favorable, and even most prosperous his unslakened and unsatisfied soul still thirsts for more.

Who will say that he is at any time vulnerable by reproach, or, I had almost added, even convertible by grace! No, through every stage and and revolution of life, he remains invariably the same: or if any difference, it is only this that as he advances into the shade of a long evening, he clings closer and closer to the object of his idolatry; and while every other passion lies dead and blasted in his heart, his desire for more pelf increases with renewed eagerness, and he holds by a sinking world with an agonizing grasp, till he drops into the earth with the increased curses of wretchedness on his head, without the tribute of a tear from child or parent, or any inscription to his memory, but that he lived to counteract the distributive justice of Providence, and died without hope or title to a blessed immortality.

NEWSPAPERS.—At first, newspapers were extremely small and limited in their extent, not exceeding the bounds of an ordinary letter; but after 1713, in which year the newspapers were first stamped, it became necessary, as much from this circumstance as from any other, to enlarge the size, as well as to raise the price. Notwithstanding, however, the important scenes that, from that time up to the year 1750, were acting on the theatre of Europe, and the stirring events that took place in England and Scotland, the inventive powers of the editors appear frequently to have been at a stand still; they were often puzzled enough in what manner to fill up their columns, scanty as they still were; and in the latter year, the editor of the *Leicester Journal*—a paper which was printed

in London, and sent down to Leicester for publication—actually had recourse to the Bible to help him out, and filled up his empty space with extracts from it! He commenced at the beginning of Genesis, and continued extracts in every succeeding number, chapter by chapter, as far as the 10th chapter of Exodus.—*Odd Sketches*.

ORIGIN OF THE EAST INDIA COMPANY.—Mr. Gleig, in his History of India, recently published, thus alludes to the origin of the East India Company. It was no sooner known in London that the Dutch had penetrated beyond the Cape of Good Hope, than the English merchants determined to keep pace with their rivals. An association was formed in 1599, a fund raised by subscription, and renewed application was made for the royal sanction. After many difficulties, in December 1600, the petitioners were erected into a corporation, vested by charter with the power of purchasing lands without limitation; and the privilege of an exclusive trade for fifteen years, to Asia, Africa, and America, beyond the Cape of Good Hope and the Straits of Magellan. Such was the feeble commencement of a power which now holds sovereign sway over India. Two hundred and fifteen persons composed the company, and the capital with which they prepared to engage in their novel enterprise amounted barely to £70,000, with this they fitted out four ships and a pinnace, freighted with cloth, lead, tin, cutlery, glass, and bullion, which sailed from Torbay, in May 1601.

The night before the battle of Raucour, M. de Senac, the physician of Marshal Saxe, observed his illustrious patient very thoughtful, and asked him the reason of it. He replied in a passage from the "Andromaque" of Racine,

"Think, think, my friend, what horrid woes  
To-morrow's morning must disclose.  
To thousands, by Fate's hard decree,  
The last morn they shall ever see!  
Think how the dying and the dead  
O'er yon extensive plain shall spread;  
What horrid spectacles afford,  
Scorched by the flames, pierced by the sword!"

To delicate minds, the unfortunate are always objects of respect; as the ancients held sacred those places which had been blasted by lightning, so the feeling heart considers the afflicted as touched by the hand of God himself.

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\* All communications relative to this paper, must be directed to the Rt. Rev. P. CHASE, Gambier, Knox Co. Ohio.

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